

SOUTACHE EMBROIDERY.

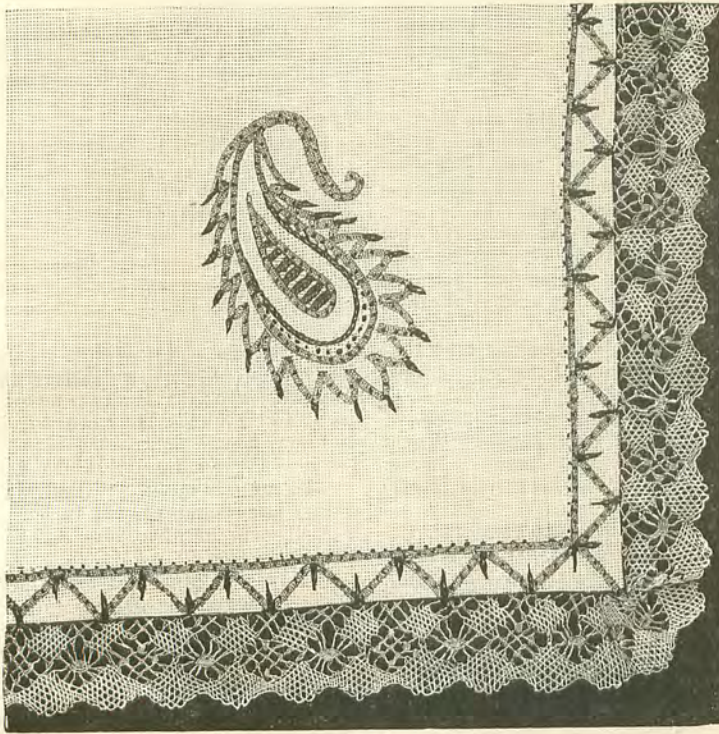


FIG. 1.

over-towels, night-dress and other tidies, the ornamentation of holland and any self-coloured washing dresses, etc., all lend themselves to this embroidery.

If you like it you can simply braid your design with the soutache and not add any stitches of any kind. But this is very old-fashioned, and the newest way of using soutache in France is to mix it with fancy stitches.

For your designs you can use a great many of Briggs's braiding patterns and some others as well. In Fig. 1 you will see the corner of a tea-cloth which is ornamented with yellow soutache sewn on with black embroidery cotton. The D.M.C. black cotton washes perfectly and thus may be used safely. Nos. 16 or 18 are good numbers.

The palm is almost entirely outlined with the soutache, which is sewn down by small stitches called *point-sablé*. The bars across the middle of the palm are simply three long stitches taken across and the thick black line is chain-stitch, which every one knows how to



FIG. 2.

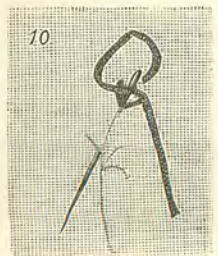
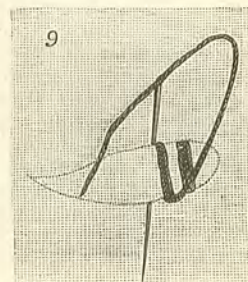
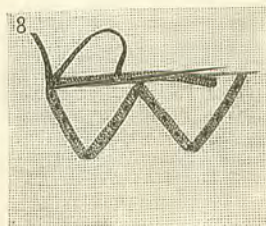
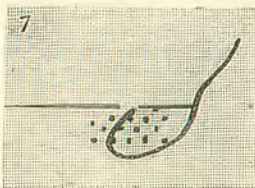
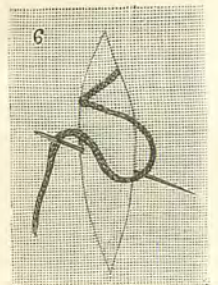
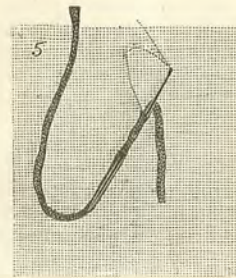
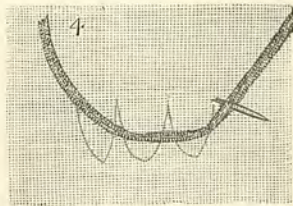
SOUTACHE is the French word for a narrow braid made either in silk, wool, or cotton; but it is of the latter kind that we shall write now, as it is very much brought into notice at the present day.

The uses of soutache embroidery are very many. Articles for household purposes are easily decorated with it, and the work has the advantage of not returning from the wash-tub spoiled when it has occasion to go there, provided of course that common care is exercised in the process of washing, etc. This care should comprise using soap with no soda or

anything of the kind in it, pressing the water from the work and not wringing it, and ironing carefully with a hot iron. Of course all work done in the white soutache can be treated with less care; but though the D.M.C. soutaches—these are the best—are nearly all supposed to wash, it is well to see that common precautions are taken with those that are coloured.

The soutache can be had in white and a great many different colours and in several widths.

Tea and side-board cloths, chair backs,



do. The border of the cloth has points of the soutache sewn down in the same manner, and having at the inner side of each point a loop-stitch in black. A line of soutaches above the points and then a row of *point-sablé* on the linen itself, each stitch coming between the row of those on the soutache.

The edge of the cloth is turned in and an ordinary *torchou* lace sewn along the edge. The linen is of an ordinary and cheap quality, and for many purposes we prefer the unbleached to the dead white. If you are going to use very bright colours the latter makes rather a hard foundation, and the whitey-brown colour of the unbleached is much softer and prettier.

A bed-spread could be very easily made in sections with palms of two colours, say blue and pale pink or any other combination you fancied. The object of doing a large piece of work in sections is, that it is not nearly so cumbersome, and a part is easily carried about. When finished all the parts can be joined with a pink satin stitching over the join or else herring-bone. Some people put lace in between and then edge the whole bed-spread with lace.

Fig. 2. is a flower which would, when worked, come in usefully for very many purposes.

The flower itself is done in yellow soutache, not sewn down with black but simply run on. The D.M.C. *soie de coton* can be had in all colours to match the soutache, and this can be so used that no stitches are visible. This *soie de coton* is very fine indeed, very strong, and washes well. In turning corners fold the braid over after making a fine stitch or two to secure it. The inside of the petals of the flower are done in *point sablé* in green flax thread, which also form the stems of the anthers. The tips of the anthers, as you will see, are formed of one stitch alone made actually in the soutache. This is done by threading the latter into a chenille needle which has a large oval eye and a sharp point. The small sprays of the upper leaves are done in this way with green soutache of a narrower width than the yellow.

The lower leaves are done in two shades of the green soutache, the main stem being of the darker. The veins from the inner line of the leaves are done in flax thread, just one stitch and that is all.

Fig. 3 shows how loop-stitch is made. Just one long stitch as if you were going to work chain stitch, and fastening it down instead of returning the needle to the same hole.

In Fig. 4 you see how the soutache is

threaded into the chenille needle. You should always begin and end your braiding thus, as it is much the tidiest way. When you begin or end it draw the needle through the material, then unthread it and fasten down the soutache.

In Fig. 5 you see how the soutache is sewn down with *soie de coton*.

In Fig. 6 you see how long stitches are made.

In Fig. 7 is *point sablé*. At first this seems only like a back stitch, and so it is, but it is taken at a very tiny angle so that the stitch is round and not flat. Always place the second row of stitches between the first, and so on.

Fig. 8 shows how the *point sablé* is used when it fastens down the soutache itself.

Fig. 9 has the needle left in where the bars are across and not in a point as in Fig. 6, which by the way is intended to be outlined with soutache.

Fig. 10 is very narrow soutache, which is worked in and out with the chenille needle itself.

You can get a narrower soutache than this, not much thicker than a medium embroidery cotton, and very pretty designs can be worked in it.

## VARIETIES.

### THE FROG AND THE GEESSE.

A pair of wild geese, says a Chinese fable, being about to begin their southward flight in autumn, were entreated by a frog to take him with them. The geese professed their willingness to oblige the frog, but declared that the thing was impossible. Thereupon the frog plucked a stout grass-stalk, one end of which he put in the bill of each of the geese, while he grasped the middle firmly in his jaws. Thus suspended, he was carried a long distance, to the great amazement of all beholders.

The frog became so elated by the success of his plan, and the admiration it aroused, and so fearful lest he should be deprived of the credit of the invention, that he opened his mouth and croaked, "It was my idea!"

But, alas! as with the first word he let go the straw, with the last he was dashed to pieces on the ground.

*Moral.*—Thoughtless vanity often opens the lips which good sense would keep closed.

**THEIR WEIGHT IN BANK-NOTES.**—Parents, as everybody knows, are apt to consider their daughters worth their weight in gold; but a Scotch gentleman, some years ago, estimated his two daughters' value at even a higher rate than this, bequeathing to each her weight in £1 bank-notes. The elder seems to have been slimmer than her sister, for she only got £51,200, while the younger got £57,344.

**ANCIENT EMBROIDERY.**—The writer of the Book of Exodus makes mention of embroidery three times, that of the Book of Ezekiel half a dozen times. Homer dwells with minuteness on a garment, with gold embroidery representing the chase of a fawn, that Penelope gave Ulysses.

### NOT SURE YET.

*Meddler*: "Is it true that you are going to marry Miss Goldwing?"

*Shylock*: "Really, I cannot answer definitely until I have a report from the lawyer and the detective, who are trying to get a complete inventory of her property for me."

### NOTES ON PIGEONS.

Pigeons have been the companions of man for ages. They have been alluded to in very ancient manuscripts in Sanscrit, Hindu, Arabic, and Persian; mention is also made of them in Genesis, Leviticus, and Isaiah.

The earliest mention, Professor Lespius tells us, occurred in the fifth Egyptian dynasty, about 3000 B.C.; and from that date on to the twelfth dynasty, 2100 B.C., they were frequently referred to.

In the time of the Romans, Pliny mentions that immense prices were given for fancy pigeons; that they had arrived at this pass that their pedigree and race were also valued, clearly demonstrating that at that early period different strains existed and were prized accordingly.

**WIDOWS IN CHINA.**—It is a law of good society in China that young widows never marry again. Widowhood is therefore held in the highest esteem, and the older the widow grows the more agreeable does her position become with the people. Should she reach fifty years, she may, by applying to the emperor, get a sum of money to buy a tablet, on which is engraved the sum of her virtues. The tablet is placed over the door at the principal entrance to her house.

### CONSOLATION.

The path of sorrow, and that path alone,  
Leads to the land where sorrow is unknown;  
No traveller ever reached that blest abode,  
Who found not thorns and briars on his road.—*Cowper*.

### FOLLOW THE PATH OF DUTY.

With cheerful heart the path of duty run;  
God never does, nor suffers to be done,  
But what you would yourself, could you but see  
The end of all events as well as He.

**LIVE WISELY.**—Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with all the energy at your command.

### A FOREIGNER'S DILEMMA.

An intelligent foreigner recently expressed himself thus as to what struck him as the absurdities of the English language:—

"When I discovered that if I was quick I was fast; if I stood firm I was fast; if I spent too freely I was fast; and that not to eat was to fast, I was discouraged; and when I came across the sentence, 'The first one won a one guinea prize,' I was tempted to give up English and try some other language."

**MATCH-MAKING.**—An old lady, who had several unmarried daughters, fed them largely on fish diet; because, as she ingeniously observed, fish is rich in phosphorus, and phosphorus is the essential thing in making matches!

**DOING WRONG.**—When a girl begins to do wrong, she cannot answer for herself how far she may be carried on. She does not see beforehand; she cannot know where she will find herself after the sin is committed. One false step leads to another; one evil concession requires another.

**BWARE HOW YOU JUDGE.**—Let it never be forgotten that there is scarcely a single moral action of a single individual of which other persons can have such a knowledge in its ultimate grounds, its surrounding incidents, and the real determining causes of its merits, as to warrant their pronouncing a conclusive judgment upon it.

**SEE TO YOUR COMPANIONS.**—Nothing more degrades one's thoughts than habitual companionship with the coarse and ignorant.

**MEASURING WITH HALFPENCE.**—The diameter of a halfpenny is precisely one inch, so the coin makes a convenient measure; twelve halfpennies, laid flat and in touch, being equal to a foot, and thirty-six to a yard.

**CONSOLATION.**—A few months console us for most forms of disappointment; and Nature is incessantly preaching peace and comfort.